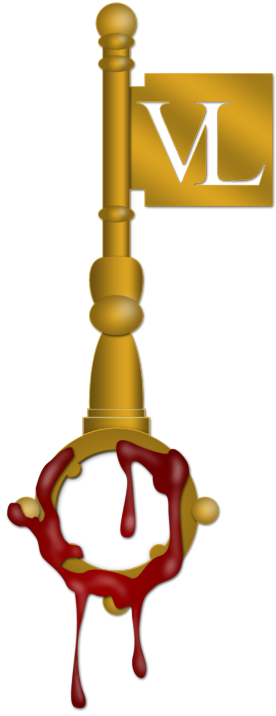
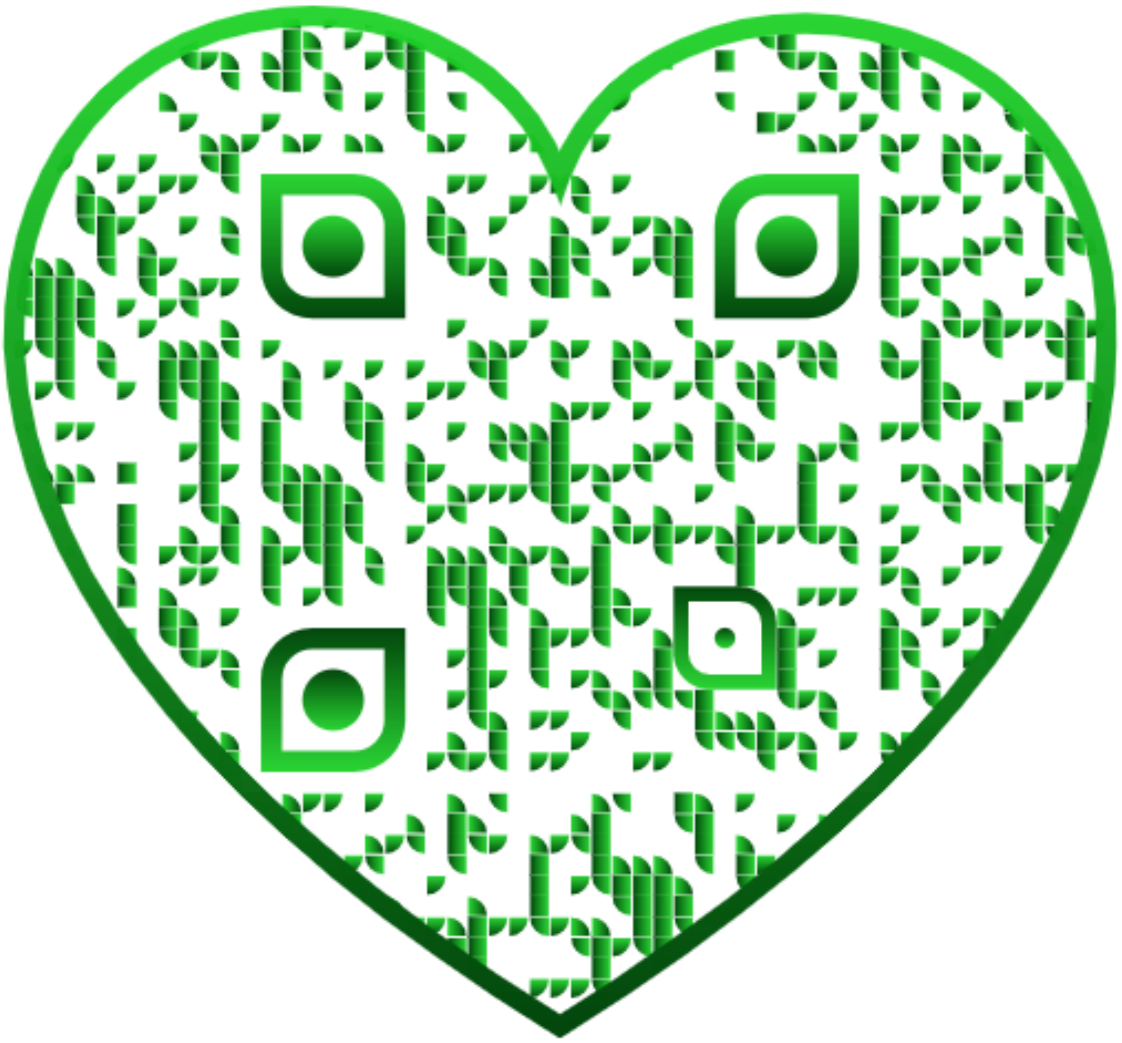
SHAMBHALA VALLEY OF THE IMMORTALS





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The Jade Tower

In Tibetan scriptures and in Far Eastern tradition, there is an ancient and widespread belief in a Secret Kingdom of Wise Men living in seclusion in inaccessible mountainous parts of Asia. Orientalists call this mysterious place Chang Shambhala, or Northern Shambhala (sometimes spelled Shamballa). Tibetan monks insist that there is an enigmatic valley of great beauty, surrounded by a circle of snowy mountains extending from northern Tibet.-into Mongolia, that is inaccessible to travellers without experienced or mystical guidance.

It is said in tradition that this hidden land is unreachable except to initiates or persons dedicated to the spiritual resurrection of mankind. Its centre is highlighted by the famous Jade Tower that stands in an ancient city which monks claim is heated by warm water rising from underground streams, and the steam generated rises into the atmosphere to form a natural temperature inversion. This valley is not seen from the air because the phenomenon produces a high, light, misty cover that conceals the underlying landscape. Various exploratory teams journeying in the Himalayas claimed to have camped by hot thermal springs that nourished rich vegetation in areas outside of which there was nothing but desolation, rock and ice. Like the Tibetans, Russians and Chinese,. the people of India also believe in the reality of an abode of perfect men and women which they call the Kalapa (sometimes Katapa) of Shambhala, who live-in the constant presence of other-worldly energies.

Professor Nicholas K. Roerich, an eminent Russian author, painter and explorer (1874-1947) spent five years from 1923 to 1928 trekking through all seven Tibetan prefectures. He wrote in his book *Himalayas - Abode of Light* (N. K; Roerich, Nalanda Publications, Bombay, l947) that this secret valley is beyond great lakes and the snow-covered peaks of the highest mountains in the world. It seems that Professor Roerich actually reached Sharnbhala, and for this reason his

books and paintings were thoroughly analysed for this article, as were the works of his son, Dr GeorgeRoerich (1902-1960), an outstanding orientalist, philologist, art critic and ethnographer with degrees from Harvard and the Sorbonne. The Roerich family lived in the Kulu Valley of northern India, in close proximity to the border of western Tibet, and from there organised several major expeditions into unexplored areas of the Tibetan Plateau, the highest land on Earth. These expeditions were manned by dozens of Norwegian, Sherpa, Tibetan, Mongol and Chinese assistants, and at times their missions endured for many months.

Another renowned researcher, Andrew Tomas, author of *Shambhala: Oasis of Light* (Sphere Books, London, 1977), spent many years in Tibet, where he learned that the realm of Shambhala is situated in a valley sheltered on every side by mighty snowy ranges and that its residents retreat into huge subterranean catacombs.

These and other explorers of Asia have written about unsuspected valleys lost amidst colossal snowy mountains on the Tibetan Plateau, said to lie hidden somewhere in the vast reaches of the Himalayas.

The Bhagavata Purana and the Sanskrit encyclopaedia *Vachaspattya* locate Shambhala on the northern side of the Himalayas at the foot of Mount Meru, where many believe that the temporal and the eternal meet. A more defined location is shown on a 17th-century map published in 1830 in Antwerp by Csoma de Koros, an Hungarian philologist who had spent four years in a Buddhist monastery in Tibet.

He gave Shambhala's geographical bearings as between 45 and 50 degrees north latitude beyond Lake Manus Hu, approx. 100 kilometres east of the village of Karamay. Remarkably, another old monastic document, sighted by Russian explorer Nikolai M. Prjevalgky (1839-1888), defines the longitude of Shambhala as at 88 degrees (N. M.

Prjevalsky, *Mongolia*, London, 1876, translated by Boris Fereng, p. 63). These two coordinates locate the domain of Shambhala as slightly east of the Altai Mountains, a major mountain system in Central Asia, peaking at 4,506 metres (14,783 feet), and precisely where the Poerich expeditions trekked on several occasions.

The Secret Entrance to the "Valley of the Immortals"

For millennia, the peoples of Asia have believed this forbidden territory to be well guarded, accessible only to the pure of heart. But the questions to be addressed are: who are the people that live in this secluded area...and what is their nature? Tibetan legend insists that this secret place is inhabited by "Silent Sentinels"óformerly ordinary men and women who received a "passport" to Shambhala because of their spiritual progression.

Andrew Tomas presents impressive evidence from Tibetan sources in ancient monastic libraries that he was privileged to access, and his findings help us learn more about this enlightened colony:

The Brotherhood of Shambhala is presided over by a small hierarchy of superior beings sometimes alluded to as Mahatmas, which in Sanskrit means "the great-souled ones". They are superhuman beings with preternatural powers who have completed their evolution on this planet but remain with humanity in order to facilitate its spiritual progress ... the life- span of their bodies is almost indefinite because the Wheel of Rebirth has stopped for them.

(Andrew Tomas, Shambhala: Oasis of Light, op. cit., pp. 43-44, passim)

In other words, they are Immortal Beings - and from what is known about this galaxy of illumined peoples, the concept of reincarnation is an essential part of their philosophy. Tibetan manuscripts add that "from time immemorial, a dynasty of wise rulers of celestial origin has ruled the Kingdom of Shambhala and preserved the priceless legacy of Kalachakra, the mystic science of Esoteric

Buddhism" (Giuseppe Tucci, *Tibetan Painted Scrolls*, Rome, 1949, vol. 1).

After seven years in Tibet and China, German author Hartwig Hausdorf wrote in his book *Die weisse Pyramide* ("The White Pyramid") that the Elders of Shambhala "are not entirely of this world; they smack more of an Alien Mind.. .a species that the Universal Mind has placed on our Earth" (Hartwig Hausdorf, *Die Weisse Pyramide*, republished in English by New Paradigm Books, Florida, 1998, pp. 92, 102, passim).

Since time immemorial, Tibetans and other Asian races have believed that in their midst lived sages who had liberated themselves from death and wandered the Earth and the Universe at will in a physical body. Ancients called them "holy immortals" and claimed that they had developed a series of alchemical "elixirs of deathlessness", including powdered jade mixed with cinnabar that they drank to help prepare their bodies for the state of *hsien* - material immortality in an etherealised body.

The now-called Mahatma Letters to A. P. Sinnett were written between 1880 and 1885 by Mallatmas who were said to have actually inhabited Shambhala itself, and thus they represent a first-hand source about the realm from within the closed circle of the Sages of the East themselves. (Alfred Percy Sinnett [1840-19211 was the British editor of the English daily newspaper, the *Pioneer*, in Allahabad, India, where he lived from 1879 to 1889, and who was privileged to be, admitted into the Himalayan Brotherhood of High Yogis.) From this correspondence, Sinnett wrote *The Occult World* (1881) and *Esoteric Buddhism* (1883), both of which had a major influence in generating public interest in Theosophy. The replies and explanations given by the Shambhalan Mahatmas to Sinnett's questions were embodied in their letters and published in 1923 as T*he Mahatma Letters* to A. P. Sinnett. (The original letters from the Mahatmas are

preserved in the British Library and can be viewed by special permission in the Department of Rare Manuscripts.)

The picture of this mysterious kingdom comes further into focus after a study of the writings of the Mahatmas, who were believed to be a class of people with prophetic abilities. In one letter to Sinnett in 1881, the author, the venerable Mahatma Morya, an eastern initiate of Rajput birth, describes the imposing secret entrance into the Valley of the Immortals:

At a certain spot not to be mentioned to outsiders, there is a chasm spanned by a frail bridge of woven grasses and with a raging torrent beneath. The bravest member of your Alpine clubs would scarcely dare to venture the passage, for it hangs like a spider's web and seems to be rotten and impassable. Yet it is not; and he who dares the trail and succeeds...as he will if it is right that he should be permitted.. .comes into a gorge of surpassing beauty of scenery, to one of our places and to some of our people, of which and whom there is no note or minute among European geographers. At a stone's throw from the old lamasery stands the old Tower within whose bosom have gestated generations of Bodhisattvas [compassionate persons whose essence is perfect knowledge]. (Passport to Shambhala, published by the West Siberia Geographical Society, 1923, Letter 18, p. 31, English translation by Professor Vladimir Andrei Vasiliu, 1933 [includes a complete collection of The Mahatma Letters to A. P. Sinnettj)

The dwellers of various villages in Tibet have claimed that none can pass certain areas without a permit: Mahatma Morya added to the intrigue:

You have already heard from reliable travellers how guides refuse to lead them in certain directions. They would rather let themselves be killed than lead you forward. So, if a reckless traveller nevertheless goes forward, a mountain landslide begins to rumble before him. If the traveller surmounts this obstacle, then a shower of stones will carry

him away, for the unwelcome one shall not attain his destination. (op. cit., Letter 18, p. 32)

People and animals are known to have unnaturally trembled on approaching certain localities in that area, as if bombarded by invisible rays. An unnamed 19th- century Dalai Lama, the spiritual leader of Tibet, "...at one stage travelled the long journey from Lhasa to Mongolia and at one place on the route people and animals in his caravan began to quiver for no apparent reason. The Dalai Lama explained the phenomena by saying that the party was crossing part of the forbidden zone of Shambhala whose psychic vibration was too high for the travellers" (N. K. Roerich, Heart of Asia, Roerich Museum Press, New York, 1930; also Andrew Tomas, *Shambhala*, op. cit., p. 54).

The Russian explorer N. M. Prjevalsky and the German linguist and historian A. H. Francke record in their books the strange behaviour of natives who could not be forced under any condition to enter certain districts in northern Tibet (N. M. Prjevalsky, Mongolia, op cit., p. 101; A. H. Francke, *A History of Western Tibet*, Partridge and Co., London, 1907). A Russian member of one of Roerich's expeditions personally told Andrew Tomas that their group had the same experience in the depths of Asia, where, for no apparent reason, assistants in the expedition refused to proceed further at one spot in northern Tibet. The Russian himself admitted that he could not understand why he did not feel like riding any further, saying that it was "weird and inexplicable", a feeling that he did not wish to experience again (Andrew Tomas, *Shambhala*, op. cit., p. 58).

Mysterious Mountain People

In Turfan, Sinkiang, western China, Roerich expedition members listened to an intriguing story of a tall, dark- haired woman wearing an earnest expression on her face who regularly came out of the deep caverns to help the needy, her deeds instilling great respect among the populace throughout the entire Asiatic region.

"Riders vanishing with torches into subterranean passages were also mentioned" (Andrew Tomas, *Shambhala,* op. cit., p. 59), as were eyewitness reports of brightly clad, crowned lamas (supposedly from Shambhala) seen seated in palanquins, each carried by four men.

Roerich indicates that tall, slim, white-skinned people had been seen disappearing into rock galleries upon the approach of strangers. Later, when his expedition was crossing the Karakoram Pass, Roerich relates that he was informed by a native guide that tall, white-clad men and women had been seen on occasions appearing from secret entrances in that area, and sometimes travellers were helped by these mysterious mountain people. In the early 1900s, the *Statesman* newspaper in India published a story about a British major who had seen a tall, lightly clad man with long hair leaning on a high bow and scanning the valley.

Noticing the major, the man jumped down a vertical slope and disappeared. The natives calmly said to Roerich, "He had seen one of the snowmen who guard the sacred land" (N. K. Roerich, *Heart of Asia*, op. cit.).

In one of his paintings, Roerich portrays a Snow Maiden amidst rocks and snow, also holding a bow. In spite of the glaciers and the apparent cold conditions, she is lightly clad as if protected from the cold by a warm aura. Roerich adds:
In the foothills of the Himalayas are many caves, and it is said that from these caves subterranean passages proceed for below Kinchinjunga. Some have even seen the stone door which has never been opened because the date has not arrived. The deep passages proceed to the splendid valley.
(N. K. Roerich, *Himalayas - Abode of Light*, op. cit., cited in Andrew Tomas, *Shambhala*, op. cit., p. 39)

Professor Roerich's reference defines the "splendid valley" of the "Immortals". Early in his long journey, Roerich came

across pilgrims who told him: "Behind those mountains live holy men and women who are saving humanity through Wisdom; many have tried to see them but failed ... somehow as soon as they go over the ridge, they lose their way" (N. K. Roerich, Heart of Asia, op. cit.; also Andrew Tomas, *Shambhala*, p. 59, *passim*). "Yet Nicholas Roerich went into that territory on a pony.

He remained absent for a few days and, when he returned, Asiatics prostrated themselves at his feet, exclaiming that he was a 'god', for no man could have penetrated the frontier of Shambhala without divine credential" (Andrew Tomas, *Shambhala*, op. cit., p.58).

Maybe there was a reason for Roerich's unrestricted entry into the forbidden enclave, for the Mahatmas assured Sinnett: "...[those whom we] desire to know will find us at the very frontiers" (*Passport to Shambhala, op. cit*., Letter 15, p. 131). Roerich's remarks to a lama (religious teacher) in Tibet suggest first-hand knowledge of his reaching Shambhala: "We ourselves have seen a white frontier post of one of the three posts of Shambhala" (N. K. Roerich, *Himalayas*, op. cit.).
Apart from searching for the home of the Mahatmas, the purpose of one of Roerich's expeditions across Tibet and Xinjiang to Altai in 1928 is not made entirely clear in his diary, but it appears to have been related to the return of a small section of a sacred Cosmic Stone to its rightful home in the Jade Tower in the centre of Shambhala.

"This fragment was last sent to Europe to aid in the establishment of the League of Nations which, though ending in failure, was so desirable after the First World War" (J. Saint-Hilaire, *On Eastern Crossroads*, New York, 1930, cited by Andrew Tomas, *Shambhala*, op. cit., p. 63).
This fragment was said to be part of a much larger Cosmic Stone, and it seems that Roerich was a predestined carrier to return it to Shambhala.

A Lost Oasis of Advanced Spiritual Culture

The folklore of old Russia also points to the reality of a community of inspired men and women at a place in the heart of Asia, called Belovodye, in Russian-the Land of the Living Gods. In the annual *Journal of the Russian Geographical Society* for 1903, there is an article titled "The Journey of Ural Cossacks into the Belovodye Kingdom", written by an explorer named Koroleko. Likewise, in October 1916 the West Siberia Geographical Society published an account by Belosliudov, a Russian historian, titled "To the History of Belovodye".

Published as they were by scientific bodies, both of these articles are of great interest because they reveal a strong tradition that still circulates among "old believers" in Russia, one that maintains that Belovodye is a secret earthly paradise existing somewhere in the area of far southwestern Siberia.

These two articles lend support to our basic theme of a hidden, sacred kingdom somewhere around the northernmost regions of Tibet, a kingdom of ancient high wisdom.

The traditional tale about the extraordinary, reclusive people of an ancient civilisation in this hidden land was relayed by a mysterious native sage to Russian psychiatrist and author Dr Olga Kharitidi during her stay in remote Siberia:

Their main achievements had been in developing the inner dimensions of the mind; their entire society possessed a beautiful spiritual intensity that in modern materialist culture is experienced only by a few. They possessed incredible psychological wisdom. They were able to control their personal experience of time, and they had learnt to communicate telepathically over great distances. They had great skills in projecting the future, and their social structure was the most effective that ever existed.

(Dr Olga Kharitidi, *Entering the Circle*, Harper San Francisco, 1996)

But one law of the Valley of the Immortals forever remains in force, that being that "the unwanted shall not reach" it (*Road to Shambhala*, a rare 18th-century Tibetan book written by the third Panchen Lama or "Great Scholar" (1738-1780), translation by Cheng Yuan, 1901).

Only those who have heard "Kalagiya, the call to Shambhala sent on the wind" *(ibid.)* or by telepathic communication from the Great Masters can ever hope to arrive safely in the "Valley of the Wisest People on Earth" (L. C. Hamamoto, *The Soul Doctrine*, Lhasa, translation by C. Chan, 1916p. 67).

Eyewitness Reports of Shambhala

During the first century CE, Apollonius, a highly regarded and charismatic Greek sage, received "the call" and travelled to Shambhala. He had earlier received "directions" and knew exactly where to find what was then called the 'Abode of the Sages" (A. P. Sinnett, *Esoteric Buddhism*, London, 1903 reprint from the 1883 original).

Apollonius was born at Tyana in Capt'adocia in the third year of this era and died in 98 CE. He was named after the Greek god Apollo, and the populace fondly called him "the son of God" (*Encyclopaedia Britannica*, 9th ed., vol. 10, "Apollonius"). He taught the doctrine of the "Inner Life" (ibid.), went barefoot, wore his hair long, cultivated a beard and clothed himself in white linen garments. On his travels he took an Assyrian scribe called Damis, who documented Apollonius' sayings and deeds in a daily diary. It was from Damis' collection of 97 codices that the remarkable stories of Apollonius' life experiences were preserved.

Around 200 CE, Empress Julia Domna, second wife of the British-born Roman Emperor Septimus Severus (emperor from 193 to 211 CE), exhibited such an interest in the momentous events in Apollonius' life that she commissioned the Greek scribe and sophist, Flavius Philostratus (C. 170 -

c. 245 CE), to write the biography, which he called *The Life of Apollonius of Tyana*.

From these records, we learn that Apollonius stayed in the Trans-Himalayan country for many months (Philostratus, *The Life of Apollonus of Tyana*, Loeb Classical Library, London, 1912, eight books in two volumes, translated by F. C. Conybeare; note that the upcoming Apollonius quotes are drawn from Book 3, which is almost entirely devoted to his journey to northern Tibet). Upon Apollonius' arrival in "a city under the mountain called Paraca" (*ibid*.), he presented a letter to the then king, Hiarchas (Iarchas in some translations, meaning "Holy Ruler"), and was surprised to learn that its contents were already known to the king.

Apollonius turned to Damis and said, "We have reached men who are unfeignedly wise, for they seem to have the gift of foreknowledge' (*ibid*.). During his time there, he witnessed incredible things such as wells in the ground projecting vertical beams of brilliant bluish light. He also talked with amazement about what he called *pantarbes*, or luminous stones, that could be activated to radiate so much light that night could be turned into day at will. The scientific and mental achievements of the inhabitants of this lost city impressed Apollonius so much that he only nodded his head when King Hiarchas said to him, "Ask us whatever you like, for you find yourself among people who know everything" (*ibid*.). Apollonius enquired as to who they thought themselves to be, and King Hiarchas replied, "We consider ourselves to be gods" (ibid.). Not only did Apollonius see the people of Shambhala utilise the power of the Sun, but....*he saw them levitating themselves two cubits [approx. one metre] high from the ground, not for the sake of miraculous display, for they disdain any such ambition; but they regard any rites they perform, in thus quitting earth and walking with the Sun, as acts of homage acceptable to the God.* (Philostratus, *The Life of Apollonius of Tyana*, op. cit., Book 3)

Parallel phenomena were reported in the 20th century by renowned orientalist, author and the first western female lama, Madame Alexandra David-NÈel (1868-1969), thus supporting the ancient records of Philostratus. She describes Shambhala as a realm "not moored in time or space as we are; Shambhala is here today and gone tomorrow" (Alexandra David-Neel, *Magic and Mystery in Tibet*, Dover Publications, New York, 1971, first published in 1929);

Of the inhabitants of Shambha!a Apollonius said they Were living upon the earth and yet not on it and fortified without fortifications and possessing nothing yet having the riches of all men" (Philostratus, *The Life of Apollonius of Tyana*, op. cit., Book 3).

As for the ideology of the inhabitants King Hiarchas professed a cosmic philosophy according to which the Universe is a living thing" (*ibid.*). *The Mahatma Letters* stresses the fact that they are not atheists or agnostics but pantheists in the widest sense of the word, believing that God and the Universe are ultimately identical. Their concept of cosmic evolution is the basis of why the idea of reincarnation is a major part of the philosophy of the Guardians of Mankind.

Trans-Himalayan Stonehenge

In 1923, and at an altitude of 4,572 metres (15,000 feet) in his Trans-Himalayan journey, Roerich was stunned to see three long straight rows of tall, vertically standing, inscribed stones distinguished from the surrounding environment by their peculiar shape and design. This huge stone complex ended with a large circle of standing stones with three menhirs in its centre. He described the structure as a combination of Stonehenge in England and
Carnac in the ancient Celtic world of Brittany, sites that he had visited previously. His caravan was destined to stop overnight near this stone enigma, but he stayed for three

days and discovered four additional rows of vertical stone formations in surrounding areas.

Amazed by what he was witnessing, Roerkh asked his Tibetan guides, “Pray tell me, who set these stones?" He was told: "Nobody knows ... but this district from ancient times has been called Doring the place of the sacred standing stones. Our Ancients say that an unknown people passed here a long time ago; they stopped for several generations but it did not become their permanent abode" (N. K. Roerich, *Himalayas, op cit., passim*). Roerich marvelled at the fact that travelling through the heights of the Trans- Himalayas he came across "the embodiments of Stonehenge and Carnac" (*ibid.*).

This painting by Roerich, titled The Black Gobi, shows a few of hundreds of ancient inscribed vertical standing stones on the barren heights of the Himalayas near the Gobi Desert. © Nicholas Roerich, 1928; private collection (Note: Beautiful reproductions of many of Roerich's paintings can be purchased from the Nicholas Roerich Museum, New York; visit http://www.roerich.org.)

More Strange Phenomena in Tibet

Peculiar happenings have occurred in this vast territory, and some of those events reveal the presence of superior spiritual beings. Madame Alexandra David-Neel, in her book *The Superhuman Life of Gesar of Ling* (published by Claude Kendall, New York, translation by Violet Sydney, 1934, first published in 1931), relates a personal and curious episode that took place in the small town of Jyekundo, located in a desolate district in northeastern Tibet. While there, she met a Tibetan lama who had the reputation of occasionally disappearing into a snowcapped mountain region where no villages existed and where a person could easily starve or quickly freeze to death. Inevitably he would return to civilisation after some time, and in reply to curious questions he would only say that he had been with "gods in the mountains" (*ibid*.).

One day, Madame David-Neel half-seriously asked the lama if, on his next trip, he would present a small gift of a bunch of Chinese paper flowers to "the Ruler of the Mountains" (ibid.). Some months later, returning from his journey into that mysterious domain, he handed the French savant a souvenir given to him by that very person. It was a beautiful blue flower that blooms in southern Tibet in July. David-NÈel was stunned, saying that in Jyekundo at that time the temperature was 20 degrees below zero, the river was covered with a layer of ice two metres deep and the ground was frozen solid.

"Where did you get this from?" she asked in amazement. The lama answered, "Maybe from a warm valley in the north' (*ibid*.).

Roerich also recorded a series of extraordinary supernatural happenings, one being the sudden appearance of Rigden Jyope (or Djapo), the Ruler of Shambhala. It is said that when he entered a particular lamaist temple, the candles all suddenly lit themselves. Roerich relayed this story: *There was a case of a sudden appearance of an exquisite*

*perfume, as if from temple incense, right in the heart of the Gobi with the stony desert extending for hundreds of kilometres in all directions. Not a single temple of hut was in sight and yet all the members of the expedition experienced the scent in their nostrils at the same time. This had happened on several occasions and there was absolutley nothing to explain it. (*Quoted in Andrew Thomas*, Shambhala, op. cit., p.57)*

In the dark of numerous nights, Roerich saw vivid flashes of vertical pillars of white light streaking into the sky. "What is happening?" he asked his lama guides. They answered, "These are the rays from the Tower of Shambhala" (N. K. Roerich, Himalayas, op. cit.), explaining that the beams were purposely directed upwards from a large, triangular-shaped, glowing stoneóthe so-called Chintamani Stoneóthat sat atop the Jade Tower. They told him it possessed occult properties capable of giving telepathic inner, guidance and effecting a transformation of consciousness in those in contact with it.

The astonishing thing about this tradition is that the Chintamani Stone is said to have been brought to Earth "on a winged horse [a lung-ta] by messengers of the gods from a solar system in the constellation of Orion (Dr Walter Y. Evans-Wentz, The Tibetan Book of the Great
Liberation, Oxford University Press, 1954),

This painting, titled *Command of Rigden Djapo*, like many of Roerich's works contains concealed messages, Note the darkened fuselage of a sleek aircraft angled upwards, complete with a vertical tail section (left of picture). In the top left corner, he subtly depicts pyramidal structures, maybe references to the 100 or so pyramids now known to exist in northern Asia.
© Nicholas Roerich 1926-27 private collection, Moscow

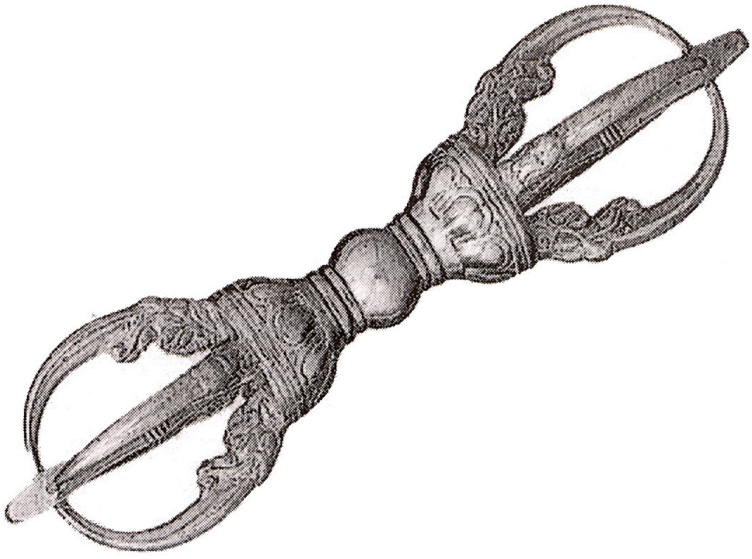
It seems that there was more than one of these strange and "Precious Stones" (ibid.), for, according to ancient lamaist lore, three of these pyramidal capstones were brought to Earth and set up in various locations wherever a spiritual mission vital to humanity was established. A suggestion is that one was on the summit of the Great Pyramid at Giza, another on the Jade Tower of Shambhala, and the third may now be under the sea in a place we know as Atlantis.

The Mystery of the Magical Sceptre

In Tibet, it is traditionally held that in the year 331 CE a chest "came from the sky" (Andrew Tomas, *Shambhala, op. cit.,* caption in photographs section), in which were found four sacred objects. Among them was a magical golden rod called a *dorge*, said to have extraordinary supernatural capabilities. Fabulous accounts of-this rod have been circulating in Tibet for centuries, and silver, brass and iron replicas are found in most Tibetan lamaseries today. It is

believed that it emanated a brilliant radiance during special religious ceremonies, and in the hands of the King of Shambhala it was capable of focusing and manipulating potent cosmic forces. It is said that it also had the power of casting thunderbolts and burning holes in clouds.

Many years after the discovery of the casket, five strangers suddenly appeared before the then King of Shambhala, Tho-tho-ri Nytan-tsan, and instructed him on the proper use of the objects in the casket.



This is a replica of a magical sceptre with strange powers that Tibetan lamas said "came from the sky" for the use of the kings of Shambhala.
© British Museum, London (Department of Asia)

Perculiar Craft over the Himalayas

Mahatma Morya called Shamhala :the city of Science" (*Passport to Shambhala, op. cit.*, Letter 62, p.101), and that makes it appropriate to examine the poissibility that this colony (or colonies) of a superior culture possesses an advanced technology.

That the inhabitants of this enigmatic settlement are science-conscious can be established from a story relayed by Roerich about a lama who was returning to his lamasery after a long trip from an outlying community. In a narrow secret subterranean passage, the lama met two men carrying a thoroughbred sheep, and they told him the animal was for scientific breeding in the Valley of the Immortals (N. K. Roerich, *Altai-Himalaya: A Travel Diary*, Arun Press, Brookfield, CT, 1983, first published in 1929).

In another account of Central Asia, titled *Beasts, Men and Gods*, researcher and author Dr Ferdinand Ossendowski records some fascinating facts, and his documentation is as intriguing to read as that of Nicholas Roerich, Alexandra David-Neel and Andrew Tomas. A Mongol lama told Dr Ossendowski not only about an extensive tunnel system under the Himalayas but of "strange vehicles that rushed through them at extremely high speed" (Ferdinand Ossendowski, *Beasts, Men and Gods*, E. P. Dutton & Co., New York, 1922).

To speak of machines moving rapidly underground is to suggest a technological achievement of a high calibre in a time that appears to precede our current understanding of complex machinery by centuries. This tradition originated long before the western world developed any sort of technology. There is a similar rumour that subterranean vehicles once operated under the Giza Plateau (10th-century Arabic traditions). We should consider the possibility that maybe Shambhala and the Great Pyramid are connected by a tunnel system.

In his travels through Tibet, Roerich read old lamaist texts that spoke of "iron serpents which devour space with fire and smoke" and "inhabitants of the distant stars" (N. K. Roerich, *Heart of Asia, op. cit.*). Also, incredible sightings of fast-moving airships in the zone of Shambhala are numerous. This report from Roerich's diary describes what happened as

his expedition was advancing in the vicinity of the Karakoram Mountains:

On August fifthósomething remarkable! We were in our camp in the Kukunor district not far from the Humboldt Chain. In the morning about half-past nine some of our caravaneers noticed a remarkably big black eagle flying over us. Seven of us began to watch this unusual bird. At this same moment another of our caravaneers remarked, 'There is something far above the bird.' And he shouted in his astonishment. We all saw, in a direction from north to south, something big and shiny reflecting like the sun, like a huge oval moving at great speed. Crossing our camp this thing changed in its direction from south to southwest. And we saw how it disappeared in the intense blue sky. We even had time to take our field glasses and saw quite distinctly an oval form with shiny surface, one side of which was brilliant from the sun. (N. K. Roerich, Altai-Himalaya, op. cit.)

Roerich's sighting was some two decades before pilot Kenneth Arnold filed his famous report of a formation of silver, circular, metallic craft skipping across the sky near Mount Rainier in Washington, USA, which resulted in the coining of the term "flying saucers". Only an aircraft of unknown type could have performed the abrupt aerial manoeuvres recorded in Roerich's diary. At the sight of the disc in the sky, one of the lamas with the expedition calmly said to Roerich: "This is the sign of Shambhala ... you are guarded by the Immortals of Shambhala ... did you notice the direction in which this sphere moved[?] ... you must follow the same direction" (N. K. Roerich, *Heart of Asia*, op. cit., passim).

The Shambhala Triangle

In our search for the mysterious "Valley of the Immortals", the second part of our story identifies the location of Roerich's "three posts of Shambhala" which form a "Shambhala Triangle", an area of captivating events that include the recent discovery of interstellar tragedy records and sightings of clusters of pyramids in Tibet.

Journey to the Sacred Kingdom

The genera! populace living in the sky-brushing land of Asia, aptly called the Roof of the World, has been acutely conscious of the verity of Shambhala for centuries now. The belief in a secret Kingdom of People has lived on throughout the ages, and the existence of Shambhala is further supported by a 1,000-year-old record. It comes to us from a Russian source, found in 1893 in a manuscript at the VyshenskióUspenski hermitage near Shatsk in Tambov Province. Called "The Saga of *Belovodye*" (Belovodye is Russian for Shambhala, or Land of the Living Gods), the story, appeared in the 4 April 1949 edition of *Novaya Zarya* ("New Dawn"), a Russian newspaper in San Francisco.

It relays the account of a young Slavic monk named Sergius, who spent several years in a monastery on Mount Athos in northern Greece, beside the Aegean Sea. The ill health of his father caused him to return to Kiev, and some time after his arrival Sergius, then nearing 30 years of age, obtained an audience with Prince Vladimir the Great (956-1015 CE). His purpose was to relay to him what he had learnt in the monastic library about a mysterious land in the East where virtue and lustice prevailed (The Saga of Belovodye *Novaya Zarya, ibid.*). Prince Vladimir was so fascinated by the story of the legendary land that in the year 987 he appointed Sergius leader of a large expeditionary party that he equipped and dispatched in search of this Asiatic wonderland. The prince's advisers estimated the. 6,000-mile (9,660-km) round journey would take three years, but decades passed without a word from the expedition. The people of Kiev believed that all members of the team had perished; but in 1043 an old man appeared in Kiev, declaring himself to be the monk Sergius whom Vladimir the Great had sent in search of the Valley of the Immortals some 56 years earlier. The essence of his story was duly recorded and preserved among the mystics of a Russian monastery, and it was that document that was found in 1893.

Father Sergius said that at the end of the second year of their difficult journey, many people and animals in the group had died, either of extreme weather conditions or from attacks by wolves and bears. In one desolate territory, their party came across a pile of skeletons of men, horses, camels and donkeys and they were so terrified that they refused to go any further. Only two of the party agreed to continue with Sergius, and at the end of the third year of travel these two companions were left in a village because of their failing health. Father Sergius himself had reached the limit of endurance but was determined to complete his journey or die. Rumours he heard from the people of various regions through which he passed indicated that such a fabulous land as Shambhala did exist and that he was heading in the right direction. He employed another guide who assured him that he could take him closer to the Sacred Kingdom, which the locals called "the Forbidden Land.. .the Land of Living Gods and the Land of Wonders" ("The Saga of Belovodye", *ibid.*).

Three months later, Father Sergius reached the borders of Shambhala. At a particular point, his only remaining guide refused to proceed further, frightened of the invisible guardians of the snowy mountains. Sergius was still unafraid of death and full of faith in the existence of a community of holy people that he had set out to find. Besides, he was too exhausted to turn back. After another few days of lonely trekking, he was suddenly accosted by two strangers who made themselves understood to him, even though they spoke an unknown language.

Thereupon Sergius was taken to a village where, after recuperating, he was given a job in a monastic-type establishment collating manuscripts. Later he was moved to an underground cavern lit by a peculiar light that aroused his wonder, "illuminating everything, dispelling darkness and shadows so that all appeared very even and gentle" ("The Saga of Belovodye", *ibid.*). Later, Sergius was moved to a nearby location where he was accepted as a brother.

As the months and years passed, the Slavic monk gained great spiritual knowledge. He was intensely happy that at last he had found patient, compassionate, all-seeing wise people who worked for the benefit of mankind. He learned that, invisibly, they observed everything that was taking place in the outside world and were concerned about growing forces of evil on Earth. Father Sergius also learned that a number of people from various countries had endeavoured to enter this domain, but without success. The inhabitants observed a strict law whereby only seven persons in a century could visit their abode. Six would return to the outside world with secret knowledge, and one would remain to live in Shambhala without ageing, for time stood still in the clockwork of his genes.

Before his return to Kiev, Father'Sergius lived his final years teaching wisdom in a cavern system that was later developed into the Monastery of the Caves. It seems that those six people, like Sergius, became outside coworkers of Shambhala, making up a small outer circle of wisdom-bearers. One, "an associate co-worker of the Mahatmas, Brahma lyoti of Delhi, [had] been in constant contact with the super-beings in the Himalayas who manage the world by the power of thought" (Anne Marshall, *Hunting the Guru in India*, Victor Gollancz Ltd, London, 1963).

It is also said that "over the centuries, small numbers of Tibetan sages [from the Valley of the Immortals?] were responsible for setting up the White Mystery Schools of the East and West" (Albert Mackey, MD, A *Concise History of Freemasonry,* McClure Publishing, Philadelphia, 1917 ed., "Origins" entry). Enlightened souls from Shambhala are considered to be "apostles from the Valley of the Immortals", for those "messengers are directly guided by the Mahatmas and intended for a certain part of the world at a given time in history" (Sergy C. Tatyana, *Crimson Snow-heaps in the Himalayas*, Lvovich Publishing, Moscow, 1925, translation by Larissa M. Vasiler, p. 97).

According to Tibetan lore, significant records of Shambhala and its inhabitants were once in existence. They were published in several volumes of the Yung-Lo ta-tien, the largest encyclopaedia in the world, which preserved a mass of ancient knowledge including a collection of ancient yeti sightings (yeti means "magical creature" in Tibetan). This magnificent tome, compiled in the 15th century, was composed of 50 million handwritten Chinese characters bound in 11,095 volumes. Once housed in the Yuan Ming Yuan, the Old Summer Palace in Beijing, it mostly perished when the palace was partially destroyed by British and French forces in 1860 during the Second Opium War. Today, only 370 volumes survive, scattered in libraries throughout the world.
When we see how much has been lost of the cultural heritage of older civilisations, we shouldn't find it hard to imagine that there may have been many earlier "high" civilisations about which little is known, Shambhala being one.

Subterranean Vaults in the Himalayas
Legends of hidden underground libraries, treasures and exquisite artefacts connected to Shambhala are persistently spoken of in Asia and are described as secret storehouses of ancient knowledge. Earlier civilisations saw fit to preserve something of the science and arts of cultures then vanishing through natural catastrophe or war or for other reasons otherworldly or unfathomable.

Tibetan tradition affirms that "time capsules" and precious silk-bound volumes are hidden in the innermost recesses of the "divine" Mt Kangchenjunga, the third highest peak in the Himalayas. Nicholas Roerich learned that a stone door leads to what he called "the Five Sacred Treasures of the Great Snow", and his guides advised him against attempting to entei into the chambers "because everything divulged before the destined date results in untold harm" (N. K. Roerich

Himalayas - Abode of Light, Nalanda Publications Bombay, 1947).

In the Altai Mountains, Roerich also learned that the Himalayan foothills have concealed entrances leading to subterranean passages and chambers deep below the surface, where mysterious artefacts and exotic treasures have been stored from the beginning of world history.

Roerich was also told of a secret underground storehouse on the Karakoram Pass in the Himalayas at an elevation of 19,500 feet (5,944 metres). His chief guide advised him that great treasures were preserved under the snowy ridge, and he remarked that even the lowly ones among the populace know of vast caverns that hold ancient artefacts. He enquired whether Roerich was aware of books in the outer world that record the location of these subterranean vaults. The wise old courier had spent years in the mountains and he questioned Roerich as to why foreigners, who claim to know so much, could not find the obvious entrances to underground palaces on the Karakoram Pass.

During his 12 years in northern Tibet in the mid-1800s, Chinese explorer ha Chun-Pingwa spoke with Buddhist monks who claimed that in a secluded part of the Altyn Tagh Ridge there exists a vast network of underground galleries and museums housing a collection of several million breathtaking artefacts, protected by ever-watchful caretakers. In his memoir, Jia wrote about a subterranean museum that holds miscellaneous *objets d'art* depicting the evolution of mankind on this planet over the course of thousands of years (ha Chun-Pingwa, *The Land of No Grass and No Water*, The Great Liberation Publishing House, Lhasa, Tibet, 1917; extracts translated for Tony Bushby by Wendy Shin Liu, Jiangwan Town, Shanghai, China, 2009). He described the entrance- to this particular series of chambers as being to the left of a deep gorge containing a small cluster of unimpressive houses that mark the site of what may be the world's greatest museum.

Jia was not the only one to have described this collection. "It is secure from intrusion, and nothing will disturb its age-old collected works ... the entrances are concealed, and vaults with manuscripts and artefacts lie deep within the bowels of the earth" (Fundamental Promises, a Chinese Buddhist manuscript c. 1820, author unknown; translation by Ti-tzang, 1911, pp. 79-81, passim; original housed in the Library of Tibetan Works and Archives, Dharamsala, India). "A local resident said that at our bazaar, the people of this area come out with. strange, very ancient money, and nobody could evenremember when such money was in usage here" (Sergy C. Tatyana, Crimson Snow-heaps in the Himalayas, op. cit., P. 231). Author Andrew Tomas was of the opinion that "all these secret places are connected with the mystery of Shambhala" (A. Tomas, *Shambhala: Oasis of Light*, Sphere Books, London, 1977, p. 53).

Madame Helena Petrovna Blavatsky (1831-1891), the Russian-born traveller and mystic who founded the Theosophical Society in 1875, alluded to the existence of Shambhala; giving it currency for western enthusiasts of the occult. She claimed that sages of the East are in a position to release to the world ancient documents that will upset the opinions of historians. She saw a number of secret repositories in northern India, and wrote that initiated yogis know of a vast network of underground libraries that expands out from cave temples right across northern Tibet.

Vatican archives preserve, rare reports from early- 19th-century missionaries which record that, in times of crisis, leaders of various countries sent deputations into the Himalayas to seek advice from the "Genii in the Mountains" (*Catholic Encyclopedia*, Pecci Edition, vol. ii, p. 299). However, these documents do not reveal where the representatives went.

An undated manuscript written by Monseigneur Delaplace around 120 years ago supports the belief of sages of Central

Asia that people with special knowledge live in inaccessible and exclusive parts of the Himalayas (Annales de la Propagation de la Foi, translation 'by Pierre L. Josselin, 1929; extract cited in A. Tomas, *Shambhala,'op*. cit., p. 28).

The Tibetan epic of Ghessar Khan foresaw the opening of certain hidden halls of records at a time "when steel ships fly in the sky", and Madame Blavatsky opined that some hidden manuscripts would be subtly and intentionally released in "a spiritually richer future" (*The Theosophist*, July 1912).

Great is the Tibetan belief in an illumined subterranean people, who on occasion have been seen with torches in the dark. Roerich told of "a man of great appearance who arrived in Tibet from Siberia with his caravaneers and proudly stated, 'I shall prove to you that the tale about the subterranean people is not: a fantasy. I shall lead you to the entrances of their subterranean kingdoms" (N. K. Roerich, Flame in Chalice, Nicholas Roerich Museum, New York, 1929). Whether or not he did is not recorded in Rberich's books.

Through all of Asia, through all the deserts, and from the oceans to the Urals, wondrous traditions of holy people living in mysterious underground cities exist. And while many pages of the story of man's life on this planet have been torn out by the hand of Time, these ancient traditions do attest to the reality of secret treasures and depositories of rare writings stored in isolation that record knowledge from time immemorial.

The White Pyramid and The Shambhala Triangle

In an attachment to a rare 18th-century Tibetan book *Road to Shambhala* (written by the third Panchen Lama [1738-17801, translation by Cheng Yuan, 1901), intriguing references are made to a winged humanoid race which once lived in Tibet and subsequently "destroyed itself". This same document also records the existence of numerous pyramidal structures in various locations across the Roof of the World,

unknown to the western world. Some of these edifices are described as "fabulous", and "multicoloured" versions were set amongst dozens of other pyramids (*ibid.*).

The reality of pyramidal clusters in the Himalayas was confirmed in more recent times, the first available report being that of American trader Fred Meyer Schroder, who in 1912 accidentally stumbled upon a giant pyramid surrounded by smaller structures. Amazed, he asked his Buddhist monk-guide what they represented and was told that 5,000-year-old lamaist documents not only contain information about the purpose of these pyramids but reveal that they were immensely old when the records were written. If this dating were ever confirmed, the Himalayan pyramids would be older than the accepted dating of the Giza pyramids.

Some 33 years later, another remarkable pyramid was sighted that seems to have embarrassed the scholarly world. In the northern spring of 1945, US Air Force pilot James Gaussman was flying an aircraft from China to India across Tibet when he was forced to reduce altitude because of an engine malfunction. He reportedly said:
I flew around a mountain and then we came to a valley. Directly below us was a gigantic white pyramid. It looked like it was from a fairy tale. The pyramid was draped in shimmering white. It could have been metal, or a form of stone. It was white on all sides. What was most curious about it was its capstone; a large piece of precious gem-like material. I was deeply moved by the colossal size of the thing.
(Hartwig Hausdorf, *Die Weisse Pyramide* ["The White Pyramid"], republished in English as The Chinese Roswell, New Paradigm Books, Florida, 1998, p. 112)

Gaussman believed that this pyramid exceeded 1,000 feet (-305 metres) in height, more than double that of the Great Pyramid of Giza. Gaussman's photographs were never published, but a black and white picture of an earthen

pyramid near Xian, the capital of China's Shaanxi Province, was presented to the media in 1990 as the "gigantic white pyramid" that Gaussman supposedly photographed 45 years earlier. However, Gaussman's flight path was some 500 miles (805 kilometres) northwest of the published pyramid photo, and one suspects that this particular image was released by Chinese authorities to keep the existence of the White Pyramid secret from western knowledge.

In 1947, two years after Gaussman's sighting, another US aviator, Maurice Sheahan, flying southwest over Shaanxi Province, also espied a gigantic white pyramid. Several US newspapers, including the New York Times (28 March 1947), published accounts of his sighting.
In *Himalayas - Abode of Light*, Roerich spoke of three "frontier posts of Shambhala" that suggest a triangular-shaped area defining the precincts of this mysterious kingdom. The location of these boundary markers' is unknown, but when a triangle is created at the same angles as the Great Pyramid of Giza in Egypt (51 degrees 51 minutes), starting at around 50 degrees north latitude and using longitude 88 degrees as the western (base) boundary, it intersects with Gaussman's 1945 flight path near where he sighted the gigantic white pyramid. Using the southwest continuation of his flight path, the southern "frontier post" is determined at its intersection with longitude 88 degrees. Within this isolated triangle, some surprising events are known to have happened - and probably the most fascinating is the so-called "Tibetan Roswell".

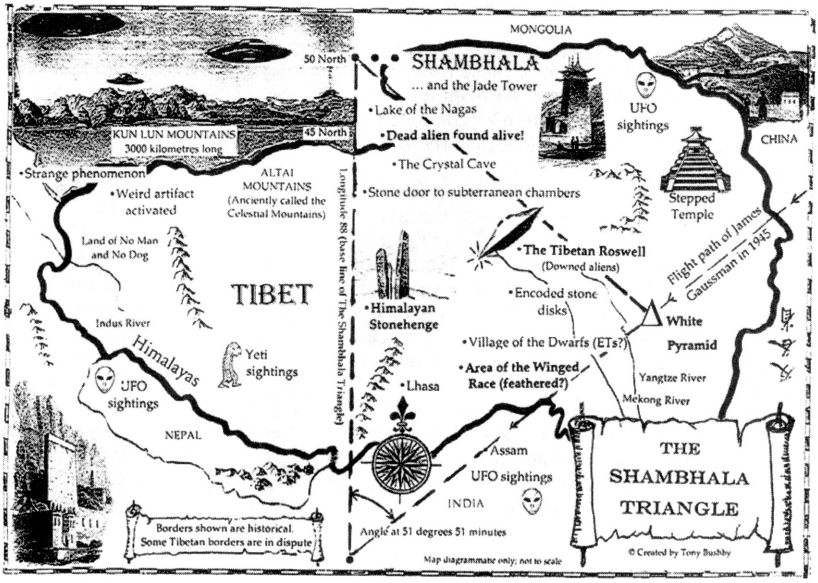
"The Tibetan Roswell"
In the first week of January 1938, a scientific expedition led by Chinese archaeologist Chi Pu Tel penetrated deep into mountainous regions of BaianKara-Ula, somewhere near where the Yangtze and Mekong rivers begin their long, meandering course southward. There they discovered a cave system with graves aligned in parallel rows, undisturbed for millennia. These graves were without headstones or epitaphs, but on the cave walls were

drawings of figures with elongated heads as well as depictions of planets.

Archaeologists excavated the graves and found skeletons with abnormally large skulls and tiny bodies less than four feet (1.22 metres) in length. On the cavern floor, half-buried in dust, they found the first of 716 strange stone discs, each with a hole in its centre and resembling a long-playing gramophone record.

Each disc was incised with grooves spiralling out to the perimeter which were found to be composed of closely written characters that spelled out a message.

Later, in 1962, four scientists led by Japanese professor Tsum Urn Nui of Beijing's Academy of Prehistory announced that they had finally decoded the discs. They revealed that the discs told of the crash landing of an alien spacecraft some 12,000 years ago. It seems that the crew survived, but the craft was too badly damaged to be able to fly again. After encountering numerous difficulties in making the spectacular results public knowledge, Professor Tsum Urn Nui resigned his position and returned to Japan. However, the scientific community of the Soviet Union did not reject his report, and the results of further testing using an oscillograph supported Professor Tsum Urn Nui's dramatic findings.



The Shambhala Triangle (© Tony Bushby)

The Crystal Cave of the Nagas

A passage in the opening pages of the Mahabharata states that this epic was written "in a beautiful valley at the foot of Mount Meru". That valley is said to be Sharnbhala. It would be fair to conclude that the world's longest epic was originally written in the scriptoriums of the Immortals and then became the foundation of major Eastern understandings. Tradition maintains that Siddhartha Gautama (the Buddha) and Lao Tzu (c. 600 BCE), founder of Taoism, both visited the Valley of the Immortals.

The Bon priests of Tibet admit that they received their faith from this same stream of philosophy (Baikal magazine [USSR], no. 3, 1969). The Bon faith the oldest spiritual tradition in Tibet, developed from a manuscript the priests called "The First Scripture. . . the True teaching...the tradition is of Eternal Wisdom...that came from the "Immortals of Shambhala" (L. C. Hamamoto, The Soul Doctrine, Lhasa, translation by C. Chan, 1916, pp. 97-99, passim).

Another ancient Tibetan book also had its origin in the Himalayas. Called the *Bardo Thodol* in Tibetan, it is known

in the western world as *The Tibetan Book of the Dead*, and it is traditionally read aloud to dying persons to help them attain liberation of the soul after death. Tradition maintains that this extraordinary writing originated with a race called the Nagas, and lamaist records indicate that eight members of this race were associated with meetings with the King of Shambhala. In Tibetan understanding, they are noted for their profound wisdom, and the existence of the Nagas is firmly established in the ancient lore of northern India. It is said that the Nagas have human faces of great beauty, serpentine body features and the ability to fly when they emerge from Patala, the Netherworid. Prince Arjuna, Lord Krishna's disciple, is alleged to have visited and conversed with the Nagas. According to tradition, it is said that they live in the Palace of the Serpents in fabulous subterranean abodes illuminated by crystals and precious stones.

Roerich called one of his paintings *The Lake of the Nagas* (1932), and another shows a Naga sitting on an island in a northern Tibetan lake east of the Altai Mountains. This locates the Nagas in The Shambhala Triangle.

Some ancient authors claim that the Nagas (male) and Naginis (female) originally "intermarried with humans, mostly with great kings, queens and sages or humans of great spirituality" (Iamblichus, On the Mysteries, particularly those of the Egyptians, Chaldeans and the Assyrians, fourth century; also referenced in Passport to Shambhala, West Siberia Geographical Society, 1923, English translation by Professor Vladimir Andrei Vasiliu, 1933, p. 174). It is also said that selected people have had the privilege of entering the vast caves of the Nagas, connected by tunnels like an anthill, stretching hundreds of kilometres inside the mountain ranges across northern India and deep into northern Tibet.

Roerich's paintings total in the hundreds, and some are of locations in Russia, Mongolia, Egypt and elsewhere. There is something mysterious about the way he handles perspectives and atmospheres that appears to indicate other dimensions and alien orders of being, or at least gateways or portals leading to such. Those fantastic inscribed stones in lonely upland areas; Lao Tzu on the back of a water buffalo heading west into an avenue of arched trees; a massive book some two metres thick, lying open with a person standing on a timber block looking down upon its pages; a human skull of immense size; his subtle depiction of pyramids in the background of several of his paintingsóall of these suggest that Roerich was revealing obscure information in painted ciphers. Maybe he was honouring the "Oath of Shambhala", that being an agreement forbidding visitors to reveal openly what they saw or learned while in the Valley of the Immortals (Passport to Shambhala, op. cit., p. 189).

Roerich called this painting Most Sacred (Treasure of the Mountain). In it, he shows huge crystals dwarfing humans clustered together in the upper left of the picture. © Nicholas Roerich, 1933; (Nicholas Roerich Museum, New York; visit http://www.roerich.org.)

Dead Alien Found Alive!

An American drugs and arms dealer, John Spencer, a resident of China in the years following World War 1 inadvertently found himself in a lamaist monastery at Tuerin in southwestern Mongolia. He had collapsed of exhaustion on a mountain track while fleeing authorities in China, and was found by monks who took him to their monastery to recover.. At that same time, the monks were hosting another visiting American, William Thompson, a scholar who was studying Far Eastern religious beliefs in their library.

A few days later, the recuperating John Spencer was exploring external areas of the monastery when he came upon a set of weather-beaten steps leading down to a small metal door. He opened it and entered into a spacious, brightly coloured, I2-sided room. The walls were decorated with drawings of heavenly constellations, celestial bodies and zodiac signs. In wonderment, Spencer ran his hand over the surface of a wall, and unexpectedly a nearby panel noiselessly opened inwards, revealing a dark tunnel beyond. He noticed a pale green light at a distance, and advanced into the gloom. After several minutes, Spencer reached the end of the tunnel and entered a large cavern, brilliant with an eerie green light. Along the length of one wall were 30 coffins, neatly laid out side by side in a long row. Thinking that they may contain jewellery or treasure, Spencer started opening the coffins, and in the first three he found corpses of monks wearing garb similar to that of his monastic helpers.

As Hartwig Hausdorf reported: "In the fourth lay a woman in men's clothing; in the fifth a man who he guessed was from India, and who wore a red silk jacket ... in the third to-last, there lay, perfectly preserved and clothed in white linen, the body of a male; in the next-to-last coffin there rested the body of a female whose ethnic origins he couldn't quite determine" (Die Weisse Pyramide, republished as The

Chinese Roswell, op cit., p. 61 passim). Remarkably, the corpses showed no sigm of decomposition, and Spencer reasoned that the coffins had been there a long time.

insert picture:

Roerich called this painting Most Sacred (Treasure of the Mountain). In it, he shows huge crystals dwarfing humans clustered together in the upper left of the picture. 0 Nicholas Roerich, 1933 (Nicholas Roerich Museum, New York, http://www.roerich.org)

Failing to find any treasure, Spencer finally reached the last coffin and lifted the lid. To his amazement, he looked down upon a small creature dressed in shimmering silver clothing. Its large head was a silvery colour, with huge closed eyelids, no mouth and a short stub of a nose. When he bent down to touch the corpse, its huge opal-shaped eyes suddenly opened and glared at him, emitting a piercing green light that blinded the would-be tomb robber. Spencer slammed the lid shut and ran petrified from the cavern, tearing his clothing on protruding rock walls in his panic to depart. He reentered the monastery proper, and was told by a high- ranking lama that the creature he saw was an effigy of 'a great master who had come from the stars" (ibid.). The lama tried to convince him that he had only imagined that the creature was alive, but Spencer never doubted the reality of his weird encounter.
Startled, he related his experience to William Thompson, who subsequently published details in an American periodical, Adventure, some time after his return to the USA. A few days later, Spencer left the monastery and disappeared without trace. He was never heard of again.

Russian Scientists View an Ethereal Solar System
"In subterranean Tibet," a bearded guide told Roerich in 1928, "many great treasures of Wisdom are buried; when released, one very old cache of scientific artifacts will stun the world" (N. K. Roerich, Flame in Chalice.,op. cit.).

In 1870, a Russian delegation of scientific scholars may have seen one of those artefacts preserved from an earlier epoch. In a Tibetan lamasery near the Sacred Mountain of Belukha, the group was introduced to an aged lama with a profound knowledge of astronomy and physics. The lama selected two members of the delegation who were expert in planetary knowledge and instructed them in Buddhist concentration techniques and suggested they adopt a vegetarian diet. A few days later, he invited them to his cell where he introduced them to a strange metallic apparatus.

The mysterious device was positioned on the floor and was emitting an odd, stifled sound. From it, a cloudy manifestation appeared that swelled out and developed into a miniature, moving replica of our solar system, with Earth, Venus, Mercury and the other planets slowly revolving around the Sun. Within this ethereal solar system, the scientists noticed an anomalous feature: a 10th planet orbiting beyond the circuit of Pluto. The old lama refused to answer questions about the nature and origin of the pre-holographic solar light machine, but he implied that it had been "brought up for demonstration" (Third Panchen Lama, Road to Shambhala, op. cit.).

The Laboratories of Shambhala

Ideas of an ancient supernatural community anciently called "the Developers of Mankind", who live in secluded valleys in mountainous expanses in the uplands of northern Tibet, will doubtlessly seem too fantastic for acceptance by the rational western academic mind. However, an examination of historical evidence accumulated over centuries from widely separated countries demonstrates an essential similarity between their reports.

Lamaist chronicles tell of the "culture of the Wise Ones, who during long ages have developed a civilisation and a science of their own in the protective isolation of the snowy mountain

ranges of northern Asia" (Passport to Shambhala, op. cit., Letter 6, p. 11).

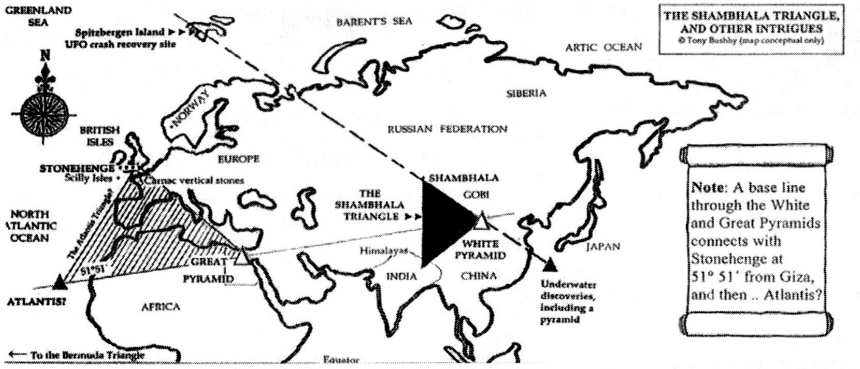
Dr George Roerich, elder son of Professor Nicholas Roerich and Helena Roerich, examined the validity of the Shambhala *tradition:*

*Shambhala is not only considered to be the abode of hidden Buddhist learning, it is the guiding principle of the coming Kalpa, or Cosmic Age [the Age of Shambhala?]. Learned abbots and meditating lamas are said to be in constant communication with this mystic fraternity that guides the destinies of the world. A Western observer is apt to believe the importance of this name or to relegate the voluminous literature about Shambhala and still vaster oral tradition into the class of folklore or mythology; but those who have studied both literary and popular Buddhism know the terrific force that this name possesses among the masses of Buddhists of higher Asia. (*G. N. Roerich*, Trails to inmost Asia,* Yale University Press, New Haven, 1931)

When all snippets of information about Shambhala are gathered together, a clear picture emerges of the existence of an abode of superior beings to whom space and time are not obstacles. What adds to our understanding of the reality of the Valley of the Immortals is the availability of reports of the utmost conviction, recording journeys to this fabulous place. For instance, Apollonius' journey in the first century is well documented (as we saw in part one), as is a pilgrimage made by a Chinese surgeon and his Nepalese yogi guide to Shambhala in the early 1920s:

Not long ago in the Shanghai Times, and subsequently in many other newspapers, an extensive article appeared signed by Dr Lao-Tsin, telling of his journey to the Valley of Shambhala. In a vital narrative, Dr Lao-Tsin tells many details of his difficult journey with a Nepalese yogi through Mongolian deserts and severe uplands to the Valley where he found an abode of numerous yogis studying the High Wisdom. His description of the laboratories and also of the famous tower are surprisingly analogous to the description

of the remarkable places in other sources. He told of many scientific wonders and of complex experiments in will-power and telepathy, conducted over very great distances. (N. K. Roerich, Heart of Asia, Roerich Museum Press, New York, 1929; cited in A. Tomas, Shambhala, op. cit., p. 4



The Shambhala Triangle: An extension of the northernmost boundary of The Shambhala Triangle intersects with two areas of discoveries. Southeast, the line passes south of Japan through an area of underwater archaeological sites discovered in 1995, the most interesting being a single stone pyramid around 60 feet (~18 metres) high and 200 feet (~61 metres) wide. To the northwest, it intersects with Spitzbergen Island off Norway's North Cape. In May 1952, the Norwegian government issued a press release revealing that "an 80-foot-wide [~24 metres-wide] disc-shaped craft 20 feet [~6.1 metres] high and definitely not of this Earth" had been recovered from this barren island.

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Two men in the 19th century also reached the utopia and resided there temporarily. On their return, they described wonders about the mysterious colony, but "of still other

wonders they were not permitted to speak" (N. K. Roerich, Heart of Asia, op. cit.).
This inaudibility is responsible for the difficulty in finding the full truth about Shambhala, and it is further handicapped by the unwillingness of lamaist sages to discuss the mystery that is one of the most sacred traditions of esoteric Buddhism. Some reports say that people who have been to Shambhala could have said more about the achievements of the dwellers if not for the Oath of Shambhala that they had been requested to take.

However, from something that Roerich wrote, it seems that both he and his son George visited Shambhala, and what he said reminds us of a comment made by Mahatma Morya (referred to in part one of this article). He called Shambhala the City of Science, and in relation to his comment it is interesting to note that an esoteric science of the East speaks of a collision of Kamaduro, a subterranean fire, with the Cosmic Fire, which can create devastating geological cataclysms if the two are not balanced. The Roerichs claim to have seen instruments for measuring the pressure of these fires "in one of the laboratories of Shambhala" (N. K. Roerich, Heart of Asia, op. cit.; cited in A. Tomas, Shambhala, op. cit., p. 51).

Conclusion
Through the immense spaces of Central Asia, many wanderers preserved their impressions of Shambhala, and the abode has been reached by worthy seekers of Truth, people devoid of selfish motives. Traditions of Tibet impart that at Shambhala, music from invisible instruments can be heard in the air and one can drink the elixir of youth at the Fountain of Eternal Life.

The Jade Tower has dancing goddesses carved on its external walls, and the palace complex of the king has its windows framed with lapis lazuli and its roof covered with Jambu gold. Modern explorers like Hausdorf, Prjevalsky, Ossendowski, David-NÈel, Tomas and the Roerichs wrote of

the widespread tradition of Shambhala and its cosmic culture that they found during their years in Asia. The thesis of an exotic, hidden community of perfect beings guiding mankind's evolution does not belong in the realm of speculation, and may be shown to be true if the Ruler of Shambhala emerges to destroy the "Hordes of Darkness" and herald in the much prophesied "Age of Shambhala" (Dr G. N. Roerich, Trails to inmost Asia, op. cit.). Maybe we should consider the possibility that the illumined peoples of Shambhala, on behalf of a Divine Government, are telepathically communicating with us through our dreams and intuition and through our psychics, providing inner guidance for the decisions and choices we have to make in this critical epoch.,

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